

Rev. Faulks

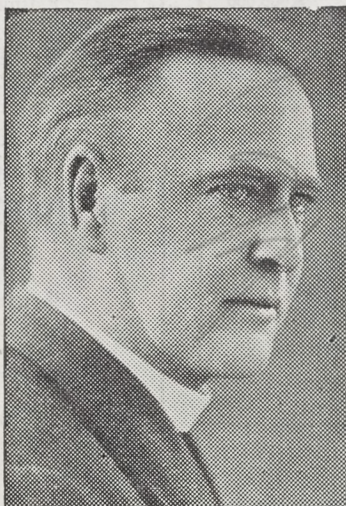
The Church Messenger

Volume ¹⁸IX, No. 9

Diocese of Edmonton

September, 1943

New Bishop of Calgary



THE RIGHT REV HARRY RICHARD RAGG

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on St Barthomew's Day, August 24th, 1943

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The publication of this magazine is to some extent, made possible by our advertisers, and we invite our readers, so far as they are able, to purchase their goods from them. Mail orders will receive the same courteous attention given to city customers.

National Days of Prayer

By Order in Council the Fifth Day of September has been proclaimed a National Day of Prayer. This is the Sunday nearest the anniversary of the outbreak of the war.

In Great Britain the King has requested that Friday, September 3rd, be a National Day of Prayer, the actual anniversary of the outbreak of the war.

Prior to the Dominion proclamation Churches throughout the Diocese of Edmonton were asked by the Bishop to observe Friday, 3rd September, with some special service of Intercession and Prayer. Churches within the city of Edmonton are joining together in a service at All Saints' Pro-Cathedral at 8 p.m. on Friday evening. We hope that all our Church people will feel the need for Prayer and Thanksgiving on this solemn occasion.

Throughout the Dominion, Sunday, 5th September, will be generally recognized as the suitable day for National Prayer. We seem to have adopted a policy of keeping national days of Prayer on Sundays and national holidays on Mondays. It is a most convenient arrangement, especially the Monday holiday which permits people to enjoy the whole week-end. But, we submit, an anniversary should be an anniversary, without a convenient shifting of date, and the national life of the Dominion would be immeasurably strengthened if we were led to regard Friday as a Day of Prayer just as much as Sunday. We do our religion a disservice when we assume it is only really effective on Sundays.

The dominant note on this anniversary will be Thanksgiving. It is the fourth and brightest anniversary of the war for us, and, even though the road ahead may be long and painful, we have confidence in ultimate victory. The prayers of the years past have not been in vain. "So they cried unto the Lord in their trouble, and He delivered them from their distress. He led them forth by the right way."

All countries, our own and our enemies, have their national days of Prayer, but Christians in all lands are not engaged in a "praying war." Our prayer is "Thy will be done," as we realize all war to be an offence against God and man, and seek to turn this present evil to serve the better purposes of God, Who can make the wrath of men turn to His praise.

Let us all observe the day with Penitence and Thanksgiving, and pledge ourselves to the task of making a better world order in the future.

—W.M.N.

Diocesan News

BROADCASTING

It has been felt for some years past that our Church has not been making enough use of the broadcasting facilities on Sunday mornings.

During the coming winter and spring it should be possible for country listeners, and others who are unable to attend Church to listen in to a Church service every Sunday morning from one of the Anglican Churches in this city. The arrangement is as follows:

CJCA—1st, 3rd, 4th and 5th Sundays each month.

CFRN—2nd Sunday each month.

It is hoped that this service will meet a long felt need. Listeners are asked to show their appreciation by contributing to the cost of these broadcasts, and any donations may be sent either to one of the Churches broadcasting, or else to the Synod Office, 11717 93rd St.

GENERAL SYNOD

The General Synod of the Church of England in Canada will take place on September 9th to September 17th and meetings will be held in Trinity College, Toronto.

Representation from this Diocese will be as follows: Clerical: The Bishop, Archdeacon S. F. Tackaberry, Canon A. M. Trendell, the Rev. W. de V. A. Hunt, and the Rev. F. S. Ottley. Lay: Messrs. Harold Weir, R. W. Manley, K.C., and G. Rowsell.

Following the General Synod, the Bishop has consented to undertake two weeks of deputation work in the Diocese of Toronto, and will return to the Diocese on October 3rd.

The General Synod Jubilee Service, commemorating the 50 years' life and work of General Synod will be held at St. Paul's Church, Toronto, and the guest speaker will be the Most Rev. Henry St. George Tucker, D.D., Bishop of Virginia and the Presiding Bishop of the Protestant Episcopal Church of the United States. This service will be broadcast over a Dominion-wide hook-up from 6.30 p.m. to 7 p.m. (Edmonton time) on Friday evening, September 10th. Members of the Church of England are asked to make a note of this broadcast, and tune in to CBK Watrous for the sermon.

On September 26th the whole Church throughout Canada will observe this 50th anniversary, and a special form of service will be provided.

Delegates to General Synod have been asked to make a full report at a public meeting to be held on Monday, October 18th, at 8 p.m. in All Saints' Parish Hall.

COMING SPECIAL EVENTS

Sunday, October 3rd, will be known as Children's Day and also Youth Sunday.

Sunday, October 17th will be Rally Day for the Sunday School Children in the city of Edmonton. This great Rally service when the children pack the Cathedral will be held in the afternoon at 3 p.m. Archbishop L. Ralph Sherman will address the children.

Sunday, October 17th, will also be a Rally Sunday for all congregations throughout the Diocese. The Metropolitan will address the congregation at All Saints', and every Church and congregation throughout the length and breadth of this Edmonton Diocese is asked to arrange to have a radio installed so that the Archbishop's address may be heard by everyone. More about this in the October "Church Messenger." On the Sunday evening the Archbishop will preach at Holy Trinity.

APPOINTMENTS

The Bishop has appointed the Rev. F. Peake to the incumbency of the Onoway Mission. Mr. Peake has been Vicar of the Clandonald Mission and leaves to take up his new work at the end of September.

CONSECRATION OF NEW BISHOP OF CALGARY

The Very Rev. Harry Richard Ragg, M.A., D.D., was consecrated Bishop of Calgary on Tuesday, August 24th, St. Bartholomew's Day.

The service was conducted by the Most Rev. L. Ralph Sherman, Archbishop of Rupertsland, and took place in the Pro-Cathedral of the Redeemer, Calgary.

There was a large gathering of Clergy and laity of the Diocese of Calgary, and also a number of Army and Air Force Chaplains, as well as other visiting clergy.

The Epistle was read by the Bishop of Saskatchewan, and the Gospel by the Rt. Rev. J. C. Farthing, formerly Bishop of Montreal.

The Bishop of New Westminster, the Rt. Rev. Sir Francis Heathcote was the special preacher, basing his sermon on the stories of St. Bartholomew in the New Testament, and speaking of the problems which need to be faced by the Bishop, the Diocese and the whole Church.

This was the first Consecration Service at which the Archbishop has officiated, and he conducted the service with characteristic strength and dignity. He was assisted by the Rt. Rev. J. C. Farthing and the Bishops of Brandon, Saskatoon, Qu'Appelle, Saskatchewan, New Westminster, Edmonton, and the Rt. Rev. H. H. Daniels, Bishop of Montana, U.S.A. Archdeacon S. F. Tackaberry acted as Chaplain to the Bishop of Edmonton.

The Service of Enthronement of the new Bishop took place the same evening before a large gathering.

DIOCESE OF EDMONTON WINS DOMINION PRIZES IN RECENT G.B.R.E. EXAMS

The results of the G.B.R.E. examinations held in May, 1943, have been announced, and also the list published of those who have won Dominion awards. The Diocese is particularly gratified with the news that three of the Dominion awards have been won by our pupils.

Betty Janke, Junior Course No. 9; Barbara MacMillen, Junior Course No. 8; Lois Brown, Junior Course, No. 7.

We congratulate these students on their excellent showing. All three are members of Holy Trinity Edmonton.

MISS BARBARA ONIONS



Miss Barbara Onions

The parish of St. John's, Onoway, and indeed the whole diocese has suffered a great loss in the departure of Miss Barbara Onions for Eastern Canada, enroute to England.

Miss Onions first came to do parish work in Onoway about nine years ago. Apart from a year spent in England she remained in that parish until the beginning of August. For the first few years of her time there, Onoway received monthly visits from the priest stationed at Mayerthorpe. Then the priestly ministrations were continued from Edmonton, and later again from Wabamun. But the main work of the parish and of the extensive rural area connected with it fell on Miss Onions and the few F.M.L. workers who helped her from time to time.

During those years of Miss Onions' residence the church work grew and extended in many directions. Through her efforts a neat frame church was erected at Brookdale and fully equipped. An old shack was converted into a very serviceable little church at Calahoo, and provision made for the erection of a cemetery in connection with it. A congregation, mostly of young people, was built up at Abbeywood, and now presents Miss Onions' successor with splendid material for a well instructed Confirmation class. Besides these districts other already existing congregations at such places as Rich Valley, Bilby and Stettin received as regular ministrations as could possibly be given by an oftentimes solitary worker.

As for Onoway itself, Bishop Barfoot has said, in effect, that no rural parish takes precedence of it in respect of a well instructed congregation.

Those who know the country around Onoway know just how difficult it can be for anyone to visit two or more separated congregations on the one day when the roads are in bad shape. Yet year in and year out Miss Onions ploughed through mud or snow to bring the services of the Church to isolated groups of parishioners. Often the

physical, not to mention the spiritual strain of these ministrations nearly proved too much for her strength; but she stuck resolutely to her post until she had assurance that the work to which she had devoted herself would not be allowed to fall into abeyance.

Apart from her purely parochial work Miss Onions gave a splendid lead to the diocese in respect of summer camps for children. Begun primarily for poor children in the Onoway district who never had any hope of getting a holiday, the later camps included children from all parts of the Pembina Deanery and from the city. Though many children could afford to pay for their holiday, the cost of the camp was kept at a very low figure, so that no child might be excluded however hard pressed the parents were for money. Indeed, in the depression years, some children not only came free of charge, but were provided also with clothing.

These camps combined most happily the theological virtues of Faith and Works with Play—a very healthy union! Whenever a priest was available the day's activities began before the Altar. Short courses of instruction in the essentials of the Faith were given each morning, and in more than one case these classes led children to ask for further instruction with a view to Confirmation.

Many friendships now existing amongst the young people in this diocese owe their beginning to the happy days spent at Kapasiwin; but few who attended those camps ever realized the amount of labor, care and responsibility they entailed on Miss Onions, especially since the war added so greatly to the problem of catering for numerous healthy young appetites. Yet, because with her whole heart Miss Onions believed in the value of these camps, she would allow no considerations of her own health to stand in the way of their success.

Now her work among us has come to an end, but her example of true Christian courage and devoted service will long be remembered by all who knew her. Whatever the future holds for her, either in Eastern Canada, or in England, we wish her "good luck in the Name of the Lord."

A PRAYER FOR SIGHTSEERS

Exeter Cathedral

I thank Thee for the beauty, O Most High
Of this Cathedral built with love and art,
Which I would see, not with the vacant eye
Of wonder, but with sympathetic heart,
Loving the beauty of this House of Prayer.
I pray Thee for all those that serve Thee here,
That they may hold Thy Glory their first care;
And for all those who come from far and near
Thy Blessing I would crave; and for all men
Who love this place I pray. Then for the sad
And lonely, that Thy Mercy may abound,
And for the happy folk, Thy Grace. And then
I ask this for myself. Let me go, glad,
Refreshed, uplifted, to my daily round.

—G.L.

CHURCH MESSENGER

GENERAL FIELD SECRETARY TO VISIT DIOCESE

The Rev. H. G. Watts, General Field Secretary of the M.S.C.C. expects to visit the Diocese of Edmonton during September and October. A tentative itinerary has been prepared, and is as follows:

- Sept. 23rd, Thursday—Arrive Wainwright about 3.30 a.m.
Edgerton in the afternoon.
Wainwright in the evening.
Sept. 24th, Friday—Battle Heights in the afternoon.
Irma in the evening.
Sept. 25th, Saturday—Rodineau.
Sept. 26th, Sunday—Viking in the morning.
Tofield in the evening.
Sept. 27th, Monday—In Wetaskiwin Parish and District.
Sept. 28th, Tuesday—In Wetaskiwin Parish and District.
Sept. 29th, Wednesday—Camrose.
Sept. 30th, Thursday—Sedgewick and District.
Oct. 1st, Friday—Fort Saskatchewan and District.
Oct. 2nd, Saturday—Half time day off.
Oct. 3rd, Sunday—Edmonton, to be arranged.
Oct. 4th, Monday—Lunch and Clergy meeting.
4 p.m. bus to Vegreville.
Vegreville in the evening.
Oct. 5th, Tuesday—Manville and district.
Oct. 6th, Wednesday—Vermilion (night train to Edmonton).
Oct. 7th, Thursday—Train to Onoway, 9.10 a.m.
Onoway and district.
Oct. 8th, Friday—Evansburg in the morning.
Drayton Valley in afternoon.
Oct. 9th, Saturday—Wolf Creek in the afternoon.
Oct. 10th, Sunday—Edson, morning service.
Jasper, evening service.
Oct. 11th, Monday—Leave Diocese.

EDMONTON DIOCESAN BOARD OF W A

The Quarterly Board Meeting has been set for Friday, October 15th, instead of October 8th. This is to allow the Diocesan President and delegate time to return from the Dominion Annual Meeting.

The Quarterly Meeting will be held at St. Faith's Church and Parish Hall, starting at 10 a.m. with Corporate Communion. Members are reminded to take sandwiches, and their tea and sugar rations.

D. L. GARTON,
Cor. Sec.

DIOCESAN W A

Once again the date for the Life Members Tea has been changed on account of the prolonged holiday. Life Members, W.A. members and friends will please reserve Friday, September 17th, and come to the tea to be held at St. Catherine's Residence on that date from 3 to 5.30 p.m. We hope for good patronage as everybody is invited to attend to help to swell the proceeds which will be devoted to the Revolving Rectory Fund.

—V.C.

ARCHBISHOP OF YORK ON BOMBING POLICY

The Archbishop of York (Dr. C. F. Garbett), in a letter to his diocese published in the **York Diocesan Leaflet**, writes:

"I am receiving letters asking me to protest as a Christian against the bombing of German and Italian towns. War is always horrible, and this is true of war from the air. Most of us would wish to see aerial warfare totally abolished: for the non-combatant is almost certain to suffer with the combatant. In its most hateful form it was used by the Germans when they bombed undefended Rotterdam, Belgrade and other cities, murdering thousands with the deliberate intention of striking terror into the hearts of the civilian population. This kind of bombing has not been undertaken by the Allies. They have aimed at military objectives, with the purpose of breaking down the military opposition of the enemy, though unavoidably many civilians have also had to suffer. The real justification for continuing this bombing is that it will shorten the war and may save thousands of lives. Those who demand the suspension of all bombing are advocating a policy which would condemn many more of our own soldiers to death, and would postpone the hour of liberation which will alone save from massacre and torture those who are now in the power of the Nazis.

"Often in life there is no clear choice between absolute right and wrong; frequently the choice has to be made of the lesser of two evils, and it is a lesser evil to bomb a war-loving Germany than to sacrifice the lives of thousands of our own fellow-countrymen who long for peace and to delay delivering millions now held in slavery. I cannot help thinking that some of those who write to me in impassioned terms about the sufferings of the Germans in the bombed cities forget the prolonged and awful sufferings of the Poles, the Czechs, and the Jews of all nations. However much we deplore the sufferings of the civilian population and the destruction of their homes, and of beautiful buildings, we must continue to use our superiority in the air as a means of ending the war as speedily as we can, and then build up some strong central international order which will by force maintain peace until it is willingly accepted by all the nations."

London

The Bishop of London has stated that between 450 and 500 church buildings have suffered in his diocese as the result of enemy air attacks. Thirty-two churches have been destroyed or rendered quite unusable; 47 have been seriously damaged; and many more have been less seriously damaged. The bishop (Dr. Fisher) made this report to a meeting of his diocesan conference.

"I count it a high privilege," he said, "to have my place in this great city in its hour of travail and of glory. That travail and glory we share with all other citizens of this country. . . . After nearly two months of continuous attack from the air, some of it aimed against legitimate targets, some of it directed with great success against churches, hospitals, and the dwelling houses of the poor, some of it simply indiscriminate—London bears its scars—there has been grievous loss of civilian lives, much suffering and distress; but it has only served to strengthen the resolve and

Religion and the War

IX.—THE WAR AND COMMON MORALITY

By Rev. Ebenezer Scott, M.A., B.D.

There are virtues which shine with such outstanding brilliancy in war that they are stamped as distinctively military virtues. But common men, and women too, are also in serious danger in times of war of losing their foothold of the common moral standards of every-day life.

War is full of paradoxes. Every military virtue has its corresponding vice. The courage which issues in a stern and noble contempt of death can also result in a reckless and ignoble contempt of life. The moral danger of this disregard of the sacredness of human life is greater in the men and women who look on at the combat from a distance, than in the fighting men themselves. It is entirely unjust to class the soldier—as pacifists sometimes thoughtlessly do,—with the murderer. The soldier who kills his man is not acting in personal malice or with passionate hatred. It is precisely this impersonal element in war, though it makes war in itself the most irrational of all the inventions of man's mind, which redeems the man who is employed to work its fell machinery from the character of murderer. The murderer is, indeed, by the strict rules of logic, the more rational of the two. It is the men and women who discuss the war from their armchairs that are most easily tempted to sit lightly by the value of every single human life. We all listen in to the tales of blood and slaughter; we reckon up with satisfaction the mounting numbers of the enemy's aeroplanes that have been destroyed, or congratulate ourselves on the comparatively slight losses of our own, wasting no tears on that nameless group of the "next of kin"—in the official phrase—that have been "informed" of those who have "failed to return." Old Kaspar's answer to little Peter-kin is quite sufficient for us,—

"Things like that, you know, must be
After a famous victory."

Patriotism again comes to its finest flower in war, but in war also it betrays its ugliest scoundrelism. It is true that the German people are shewing the world the most glaring examples of this perverted patriotism at this moment. The present generation of Germans are not a people who attract sympathy, even in their sufferings. They greeted Hitler's bombastic speeches before the war with the frenzied cry,—“you lead, we follow.” Now that he has led them so far, it is hard for the most kind-hearted of us to pity them when they begin to squeal. Leaders and people alike must be meted out their proper punishment. But we must all the more beware of letting our own patriotism degenerate into the crude passion of vengeance. Vengeance is a word which we are hearing rather too often now.

At the basis of all true patriotism is the love of home. Our soldiers and sailors and airmen, wherever their service may take them, are, in the last resort, standing sentry at the doors of our homes. At the same time, war means separation from home, and at least a temporary break in the constant companionships and kindly associations of family life; and in many cases it leads to a sad forgetfulness of the most elementary moral responsibilities. It is not the least grave indictment of war as an institution that it has always been accompanied by a

looseness of moral conduct, both among the soldiery and among people at large, and a slackening of that reserve between the sexes which, for all the fashionable gibes at Victorianism, helps to keep the moral atmosphere, not to speak of the actual physical condition, of our nation pure and healthy.

What, then, is the final moral of these thoughts on the War and Common Morals? It is that we must strive to keep the high ideals for which we are fighting. This would not seem impossible, for we could name many of our greatest generals and admirals, both of the past and present, who stand out as examples of God-fearing, even saintly, men; and in the rank and file of the fighting men there are always some who are distinguished not only by their sterling character, but also by a peculiar, almost mystical piety. Since we could do no other (so help us God!) than have recourse to the barbarous device of war, which, by a bitter irony, is the only means that has yet been discovered of saving Christian civilization, we must not suffer the war mentality to get the upper hand of all the moral standards of our Christian faith. We must strive to keep our hearts clean, even if our hands must be stained with blood.

Comments Original and Otherwise

WENDELL WILLKIE AND FOREIGN MISSIONS

Wendell Willkie when addressing the General Assembly of the Presbyterian Church in Detroit spoke as follows:

Back in my home town in Indiana when I was a boy, we were always raising funds for foreign missions. Our Sunday Schools stimulated our interest in foreign countries, especially China, and we all gave our small contributions for the work.

In later years, I have sometimes wondered about the wisdom of foreign missions. It has sometimes seemed to me presumptuous, on our part, to aspire to convert the entire world to our particular religious views.

But on my recent trip, I saw at first hand a multitude of concrete instances which convinced me of the value of foreign missions both to the lands they serve and to the cause of goodwill for America.

Everywhere I went I found colleges, schools, hospitals and churches, many supported by the churches of this land.

I found missionaries, men and women, exerting a leadership—a human and personal leadership—which I have no hesitation in characterizing as vital to the future hopes, not alone of other nations, but of our own.

I cannot possibly hope to convey to you what it means after flying over thousands of miles of uninhabited mountains and desert to reach a small town, or maybe a great historic city of glamorous legend; to be greeted at an airfield by the local dignitaries; and to find, in a milling crowd of thousands of people dressed in strange garbs, speaking strange tongues, a little group of missionaries—maybe half-a-dozen, or ten, or twenty, with their wives and children—who have come in from

miles around. There they stand, clean, fresh, healthy, familiar, respected by all!

I asked people in every land whether they were not resentful that these foreigners should invade their country. The answer was universal enthusiasm for what missionaries have done and for the lives they lead. This is because they have contributed so much more than mere preachment.

As individuals they have exercised qualities of leadership in tiny villages and remote spots throughout the world. Their kindness is proverbial. They have brought with them a high standard of health, of cleanliness and medical care. They have brought also a standard of character that has helped to awaken in age-old, habit-ridden communities a new sense of self-respect and well-being.

Furthermore, missionaries have everywhere stimulated a desire for education—not mere dusty scholarship, but reading and writing, the arts and sciences, living knowledge that binds men together.

When Hitler wanted to prepare his people for war, he burned the books. We who want to prepare for peace must open them—open them all over the earth!

China, for example, is now going through a kind of educational revolution, with millions going to school. It is this process that has made China today no longer a nation of inert masses, but a nation of individuals—individuals who are willing to fight and die for a future of freedom.

They are just beginning to glimpse a future which they know is inevitably tied with the Western democracies.

The germ of this process, in my judgment, was planted fifty, sixty years ago, under the patient work and leadership of men and women who received little acclaim and no reward except the satisfaction of accomplishment.

MISSIONARY WORK IN ENGLAND

In view of the tremendous financial war burden that England is carrying at the present time there must be a strong temptation to postpone effort on behalf of Foreign Missions until the war is over. But that is not the attitude. In a recent London Church paper I read that a mass missionary demonstration was held in the month of June in Nottingham which was opened by the Archbishop of York and included in its list of speakers the Bishop of Worcester, Dr. Wilson Cash, the Bishop of Lichfield, Dr. Woods, and the former Bishop of Southwell, Dr. Mosley. The list of laymen included Sir C. H. Bentinck, a former member of the diplomatic service and Dr. I. W. Welsh, Director of the BBC Religious Broadcasting.

It is clear that the Church in the Motherland is not saying, "We pray that the time may soon come when our commitments overseas will increase and grow" but meanwhile we intend to concentrate on home needs.

A MINISTER READS HIS BIBLE

by EDMUND H. BABBITT

*Superintendent Michigan Conference
of the Methodist Church*

When Mr. Average Pastor reads his Bible (we will not make his face red by asking him if he does) he makes the very grave mistake of reading it for the benefit of others. He is constantly on the lookout for truths which will apply to the members of his congregation and he reads with his people in mind. We believe this is a gross error. Every minister ought to read his Bible for what it has to say to him.

This is part of the habitual mind-set of the minister and presents one of the pitfalls to which he is very likely to fall victim. Telling other people how to live is an interesting business but it carries with it grave possibilities. One of these is the possibility that a man will be constantly searching for rules and regulations which apply to others yet utterly overlook his own needs. In one of the stimulating books of E. Stanley Jones he tells of the many people who are interested in joining the Society for the Confession of Sins. So far so good. But it is the Society for the Confession of the Sins of Others, and that is entirely different. Even ministers would join that Society.

When one is charged with the responsibility of directing the spiritual development of other humans it is likely that he will become professionalized in his work. We ministers often act as we do because we think we know certain things which are good for others to know. Probably we do, but there is a vast difference in the attitudes of some ministers who are aware of this and others. It is doubtful if we have any monopoly on spiritual truth. Every now and then a layman comes forth who has more spiritual passion and depth than his minister has. We may know what is good for our people and what they ought to do but

are we half as interested in finding out the will of God for ourselves? It is probably much easier to discover and apply spiritual truths to others than it is to one's own experience. Being charged with the responsibility of leading others we are at one and the same time on the tough spot of finding truths which apply to others and yet maintaining a genuine attitude of humility ourselves.

We would like to recommend that a minister read the Bible for what it has to say to him. Let him forget his congregation and by discipline keep out of his mind such thoughts as, "Now, that text would surely apply to John Jones and the trouble he is having. Guess I'll use it some time soon." It is so easy to read with a good eye to the needs of the other fellow and a rather weak eye to one's own needs. One cannot but feel that the most effective preaching never comes out of such a reading but rather comes as one of the by-products of a man's own hunger for the truth that applies to his own life. How much better it is to say, "I found this truth in God's Word to be of help and value to me and I pass it on for your help" than it is to even imply, "I was looking for something which would be good for you and here it is."

Even a minister needs a fresh, unspoiled approach to the Word. He needs to come at it because of his own hunger and thirst after righteousness. It is doubtful if he will have much of significance to say to others if he does not honestly feel that first of all God has spoken the word of truth directly to him. He needs to take the Bible in his own hands and as he reads say to himself, "Smith, that means you. Maybe it means your people but it means you first." Or, "Smith, before you think of the ways in which that applies to John Jones you had better see the ways in which it cuts right across your own way of life. That word of the Bible is for you and must be yours before you dare to think that it applies to Jones."

Woe to the pastor who only reads when he is searching for what applies to the other fellow. Let us resolve to read it for our own spiritual nourishment.

That is splendid advice for Anglicans as well as Methodists.

PUPPETS OR PEOPLE

There are many persons who think that war is God's judgment upon the world because of greed, selfishness and lazy indifference to wrong doing. In a sense they are right. If we had not been too much absorbed by "Business as Usual" we would have seen that the other slogan, "Peace at any price", bespeaks a policy doomed to disaster.

I don't myself believe that God punishes us directly in quite that fashion. He undoubtedly allows our own mistakes and our own wrongdoing to punish and teach us all through life. People often ask, "If God is all-mighty and all-powerful, why does He not stop the war, why does He not protect us from all evil?"

But God could only stop the war by taking away man's free will, and that would turn us all into puppets jerked about on strings. It is just because God is All Mighty that it is possible for Him to give us that greatest of all gifts, the gift of free will. And what a tremendous risk God takes when He allows us to choose for ourselves, to learn by making mistakes. We so often choose the evil way, we so often frustrate His will, and yet—because He is All Powerful, He is able to weave even our mistakes into His great pattern. He uses our failures to teach us His way, if we are willing to learn. But with too many of us, religion and the will of God is a secondary thing in our lives. We may go to Church or we may not, it may be convenient or it may not. We may support the Church financially (if we approve of the parson) or if not, not. We may even offer up a perfunctory daily prayer from force of habit, or we may pray only when we are in trouble or in need. We leave God out of our lives and out of our decisions, and then when our lives get muddled, and our decisions don't work out as we expected, we get down on our knees and cry, "My God, why hast Thou forsaken me?" And it never seems to occur to us that we forsook God first!

Isn't it time we made religion a living force in our lives, something for seven days a week and not only for an odd Sunday here and there? It is not quite a hundred years ago that a famous statesman said, "Religion is all very well in its place, but it is a pretty thing when it begins to interfere with a man's private life." One would have liked to ask him, "And if it does not interfere with your private life (and your public life also) what good is it? Unfortunately that statesman only put into words an all-too-common frame of mind, an attitude towards the Christian Faith which has brought us to the present pass. Surely religion does not matter at all, unless it matters supremely.

(Continued on page 14)

OUR OWN LITTLENESS

From an editorial in The Witness on the above subject I quote this paragraph:

"It is quite possible for men to sacrifice for a cause and yet extend their own egos in the very cause for which they are sacrificing. It is this which has led one writer to point out that it is far easier to be a Roman Catholic, a Baptist, an Episcopalian, etc., than it is to be a God-fearing Christian. An individual who belongs to a group has a higher perspective than a pure individualist, but it is still a limited perspective. This accounts for much of the unkindness that exists between Christian churches, and reveals that even the redeeming institution may be corrupted by pride. In groups that possess more power than the family, the class, or the Church this extension of the ego becomes devilish and fills the world with an obvious tragedy."

GENERAL BOARD OF RELIGIOUS EDUCATION

PUPILS' EXAMINATIONS—1943

Special G.B.R.E. Awards

Through the kindness of individual Churchmen, interested in the work of the G.B.R.E., special awards are made available from year to year, in connection with the Examinations conducted for Sunday School pupils.

These awards are given to the pupils taking the highest standing in the examinations based on the Courses of study prescribed by our Church.

The successful candidates for 1943 are as follows:

Junior—Course No. 9

Betty Janke, Holy Trinity, Edmonton, Alta. (Diocese of Edmonton)

Junior—Course No. 6

Sally Matthews, St. Mark's, Orangeville, Ont. (Diocese of Niagara)

Senior—Course No. 9

Elaine Stringer, St. Saviour's, Nelson, B.C. (Diocese of Kootenay)

Junior—Course No. 7

Lois Brown, Holy Trinity, Edmonton, Alta. (Diocese of Edmonton)

Junior—Course No. 8

Barbara McMillen, Holy Trinity, Edmonton, Alta. (Diocese of Edmonton)

Senior—Course No. 8

Joan Britt, St. Ambrose, Red Cliff, Alta. (Diocese of Qu'Appelle)

Senior—Course No. 10

Nancy Rowe, St. Barnabas, Calgary, Alta. (Diocese of Calgary)

Senior—Course No. 11

Ann Barton, Christ Church, Fredericton, N.B. (Diocese of Fredericton)

Advanced—Course No. 9

Alice Bourke, St. Mary, Major, Sask. (Diocese of Qu'Appelle)

Junior Bible Class

Jean Law, St. Mark's, St. Vital, Man. (Diocese of Rupert's Land)

SUNDAY SCHOOL BY POST

Junior (Bishop Stringer Memorial Medal)

Thomas Joslyn, Piapot, Sask. (Diocese of Qu'Appelle)

Senior

Mary Bowler, Palmer, Sask. (Diocese of Qu'Appelle)

Advanced

Mary W. Andreef, Gage, Alta. (Diocese of Athabasca)

Junior Bible Class

Hazel Jackson, Hodgeville, Sask. (Diocese of Qu'Appelle)

For several years, the Religious Tract Society has very kindly awarded prizes of Bibles and other books to those writing on the G.B.R.E. Examinations.

Home Horizons

By Charity Mauger

We are at the height of our summer season of visitors from the city, who swell our population to many times its usual numbers. This year an unprecedented situation has arisen, one which no doubt exists all over Canada, wherever there is a wholesale shifting of population to summering spots.

Local merchants, who have had hard shift to provide adequate foodstuffs for their regular customers, find themselves bewildered and helpless before an onslaught of aggressive shoppers who sweep the shelves clear in short order. Some of the new arrivals had more butter coupons than they required but cashed them before the expiratory date of June 30th, and so brought the butter supply to an abrupt finish. Others made the mistake of thinking the sugar ration for canning must be cashed month by month, and so the sugar was reduced to nil. Judging by the questions which are asked over and over again in an information service of the W.T.P.B. in one of the newspapers and answered over and over again fully and carefully, a large portion of women still fail to understand the ration system, and this senseless run on sugar with nothing in sight to can is a case in point.

Our butchers are probably the most harassed of all. One of the pleasantest things about life in a village is the friendly relations which exist, and one can only have sympathy with the worrying state of affairs, even when the round end of the rump which came our way on many a week-end now seems often to find its way to some summer home where the occupants, and consequently the coupons, are numerous. The quickest way to adjust this difficulty of supply and demand would be to let the newcomers go without until they made their plight known to the Powers that Be. That would be much the quickest method of adjustment and of some slight surcease for our poor salespeople.

* * *

CAN WHAT YOU CAN

When last talking of canning it was with the happy assumption that there would be a fairly liberal supply of sugar available. It has been a great disappointment to find that such is not the case, and that, after all our calculations, an exceedingly small allotment is all that can be spared. This will be especially hard on the families beyond the reach of imported

foods, and the variety in diet still to be found in the larger places, who have been accustomed to bottle hundreds of jars of local fruits for the winter. The health as well as the appetite has been improved by this fruit. Let us hope farmers' wives will get any preference, should such be possible.

Don't be discouraged by the lack of sugar. Bottle all the fruit possible without sugar, either by pressing the bottles full of fruit and processing them or by filling the bottle of fruit with water. Rhubarb has been done by this method for many years by housewives who haven't thought of using the same process for other fruits.

The Publicity section of the Dept. of Agriculture, Ottawa, has bulletins to tell you how to do sugarless canning, also dehydrating. It is wise to profit by the experience of experts rather than to follow our own trial and error system. This is no time for waste, either by allowing all our early autumn fruits to go ungarnered, or by careless or ignorant methods of canning.

Several times of late those in a position to know have remarked that present shortages of supplies don't begin to equal those which we must yet meet. Well, in that case every jar of health-giving fruit and vegetables which we can produce next winter to fill in some gap in supplies will be most welcome.

The recent unprecedented successes with submarine sinkings can keep our hopes for future supplies of sugar high, and help to sweeten the sugarless fruit in the meantime. Let us hope the taste for excessive sweetening will diminish, as both the flavour and the food value were reduced by too much sugar.

The announcement that 56,000 gallons of molasses had gone down during recent months brought sadness to my heart, although the men who were bringing it were the important factor. Real molasses seems unknown to the majority of people away from the ports, or else they wouldn't use the blackstrap they buy in tins. At one time, possibly still, the "eastern Canadian ports" had one official whose sole duty was to register the contents of the hogshead of molasses received in each ship-load.

* * *

"Sometimes one is afraid to think of the war ending," sadly and quietly remarked the young



woman who is one of the great youth group who have post-war problems much in mind and hand. The remark was not so startling when considered in conjunction with the conversation. We had been recalling, from our individual experiences, the intensity of hatred which had been displayed here in Canada between immigrants from various Balkan countries, by new Canadians whose children we can only hope will be all-Canadian politically. If such intensity of national feeling is exhibited here how deep must the roots be in the countries and races from which they sprang. Speedy reconciliation cannot be expected, nor instant trust of the proposals or plans of any victorious power. We have seen in North Africa a striking example of the factional differences among men loyal to the same soil, and the distrust aroused among the United Nations by much of the diplomacy displayed.

This confusion of thinking can be multiplied by the nations and countries of the earth. Social security and the four freedoms seem uncertain assets unless life is adjusted in readiness. We know that the world is much smaller than ever before, and much more interdependent, but if we try to think on a world-wide scale of post-war life it is all too complicated for the average person. What we can do is to discover, if we have not already done so, that the world is made up of individuals who live in communities, large or small, and each individual community plays its part in the whole scheme. If we can help to make our community as nearly the ideal as is possible, with opportunity for all for work and for play, for development in every direction, always including the spiritual, we will find the rest of the world making pilgrimages to our village green to learn how it can be done.

These young people who are facing post-war responsibilities never gloss over what seem to them cold hard facts. They are very outspoken about the faults of the British Empire; they are harsh in their denunciation of the self-assumed superiority of the white races; they would sweep away much which is admittedly good because they want to start all over again. Some of them who a few years ago were declaring that their elders had too long put forward the excuse of the best brains being lost to us in the Great War, have now given themselves, or their husbands and brothers, and that loss must be made up somehow.

Let us hope these alert young men and



women will win through to quiet confidence in the future. Let us help them in our individual communities by meeting them more than half way, by providing the worth of some of the old institutions they would ignore, by playing fair with them, above all else.

* * *

"CAN'T SEE THEM STUCK"

One of our young business men died recently, a dealer in coal. The local paper commented that the favourite slogan of that man was "I can't see them stuck". It was a homely but worthwhile obituary, as many in last year's prolonged winter can testify. Many a stormy Saturday afternoon during the cold months we saw the red truck stopping here and there with two bags of coal, dividing the small amount which had come in, so that all who needed it might have a little. It is another example of the pleasant personal spirit that marks one's life in a small community.

* * *

LADY PINEAPPLE

It was only this very afternoon that the information came my way that when choosing a pineapple which would be most flavoured be sure to pick the female. No, I did not know it either, but it seems quite feasible. And how does one recognize the female of the species? By the bits of new growth at the foot of the spines which form the pineapple's topknot. Or so I am told. You must prove the theory for yourself.

* * *

BACON FOR BREAKFAST? YES—A TON

Someone interested me very much with the information that one of our former biggest luxury liners now carries so many passengers on one trip of five days that it is only possible to have two meals a day. There wouldn't be time to prepare the third. Breakfast begins about eight and runs on to eleven or later and dinner must be under way by four. It takes more than a ton of bacon for breakfast, and it takes three tons of potatoes for dinner. There's food for thought! Is it any wonder there is a shortage of such things. And remember that is one boat and one trip.

* * *

CANADIAN RURAL LIFE IN VERSE

We have been reading in M.S.S. some of the verses of a young writer who has lived most of her life on the farm to which her mother, with a flair for writing, and her father, both an artist and a musician, took as their home

after their marriage. It seems to have been an ideal background, and atmosphere, and the verses are a combination of all that went into the making of Elizabeth Campbell and all that her rare and delicate perception has absorbed. One of her poems "Ski Patrol" won a poetry award and it is very fine. But it is but one of many very fine poems and one of many groups of verses. Nature's Paint Brush is one group, Pattern Book is another and a collection of Songs of the Crafts is still another. Each poem is fully descriptive and reveals intimate knowledge of the subject; that is one of the charms of them all.

The Land Army is in three parts and the final part is given here. We hope that the great army of young people who have helped in the fields have been imbued with the spirit of these verses, and have caught a tiny glimpse of the vision of Elizabeth Campbell.

"When war's cold madness passes, we shall find

These only may be counted certain gain:
Spirit-success, attainment of the mind,
The soul's advances in the long campaign,
This is our gleaming from the locust-years;
We shall not lack our crop of victories—
Seed-grain for new rich sowing; have no fears,

O Canada, with children such as these.
And, valiant girls, you reap your harvest too;
You will remember, when the storm goes over,
Not hate and terror, all the wastes of war,
But clean, sweet things—bird-song and early dew;
Long toil, deep sleep, the scent of corn and clover,
And intimate friendship with the morning star."

"THE MAN AND THE HOUR"

It cannot be inappropriate in war-time that a book should be published in which a part of the "Church Militant here in Earth" is pictured in its aggressive Missionary aspect. This is the character of "The Man and the Hour," a memoir of the late Canon Gould, General Secretary of the M.S.C.C. until 1938. Both the man and the hour were militant indeed.

The publication of this little book, of which the Bishop of Huron is the writer, is timely.

Not only does it help to preserve the memory and service of a great and unusual personality: it also gives a vivid account of a recent past of the Church in a period of deeply interesting and significant events.

Throughout the greater part of Canon Gould's administration of the affairs of the M.S.C.C. the Bishop of Huron was closely associated with him. He writes as an eyewitness, and in a large measure as a sharer in the doings of the time. There is, therefore, a personal tone throughout the story which gives it a definitely added interest and value.

Moreover, the period of Canon Gould's administration, 1911-1938, was crowded with events deeply affecting the life of the world

and the Church, particularly within the Missionary undertakings of the latter. In that time the Church experienced much change and growth. To gather these events together, as they affected the Church, and to set them in their order of development is of particular value.

"The Man and the Hour" is strongly recommended for study by Clergy, by missionary groups, by branches of the A.Y.P.A. and other Church organizations. Copies may be secured from the G.B.R.E., The Church House, 604 Jarvis St., Toronto. Price \$1.00.

GENERAL CHIANG KAI-SHEK ADDRESSES THE NATIONAL CHRISTIAN COUNCIL

According to an Associated Press despatch dated Chungking, May 18th, Generalissimo Chiang Kai-shek gave an address at a Conference of the National Christian Council which was assembled at Chungking.

He praised the Christian Church and its missionaries in China to-day and said the "abolition of unequal treaties had freed the Christian Church from all association with foreign imperialism or aggression."

Speaking of Missionary Societies, he said: "We still need them and welcome Christians from other lands who serve the people of China with true sympathy and devotion. Don't feel you are guests. You are comrades working with us to save our people and build a new nation."

"Christians from abroad and Christians in China are on the same footing and can work wholeheartedly together for the reconstruction of China," Chiang said. "From now on there should be much closer relations between the Chinese and Western Christians."

He urged the Church in China to proclaim more widely its teachings and to broaden the scope of its work, particularly in public health. "Let the Church identify itself more intimately with the life and needs of the people and co-operate fully with the Government and social welfare agencies and build a heaven in society," he said. "When there is opportunity the Church should not hesitate to take a lead in social service."

"CANADIAN MALVERN" CONFERENCE

A "Canadian Malvern" Conference which will be held at Trinity College, Toronto, from Aug. 30th to September 2nd has a very suggestive programme. The Rural Community, Church Structure, Labour and Industrial Relations, Human Relations, Politics and Economics and Racial Relations. Among the leaders will be Dr. Richard Emrich, Episcopal Theological School, Cambridge, Mass., Dr. Judd, Rev. S. L. Pollard, Rev. G. W. Moore Smith, Andrew Brewin, Father Serson S.S.J.E., and others.

The cost is only \$2.00 for registration and \$1.00 a day for a room at Trinity.

SEPTEMBER



1. Giles, 725.
5. ELEVENTH SUNDAY AFTER TRINITY.

8. Nativity of the Blessed Virgin Mary.
12. TWELFTH SUNDAY AFTER TRINITY.
14. Holy Cross Day.
15. Ember Day.
16. Ninian, Bishop of Gallaway, 432.
17. Ember Day.
18. Ember Day.
19. THIRTEENTH SUNDAY AFTER TRINITY.
Theodore, Archbishop of Canterbury, 690.
21. Saint Matthew, Apostle, Evangelist, and Martyr.
26. FOURTEENTH SUNDAY AFTER TRINITY.
Cyprian, Archbishop of Carthage, and Martyr, 258.
29. St. Michael and All Angels.
30. Jerome, Presbyter, and Doctor, 419.

Some Saints of the Month

Sept. 8. Nativity of the Blessed Virgin Mary. The commemoration of the conception and of the Nativity of the Blessed Virgin Mary have regard to the immediate preparation for the Incarnation, and are thus of considerable importance. The only two birthdays of Saints commemorated in the Kalendar are those of the Baptist and the Mother of our Lord; and both these saints were associated with the birth of our Lord—the Baptist yet unborn acknowledged his unborn incarnate Lord, the Blessed Mother gave him birth. As the human agent in the Incarnation, the conception and the nativity of the Virgin Mother were events of momentous importance. Her birth was the coming of one through whose agency the Incarnate Son could reveal Himself to the world. The remembrance of S. Anne, the mother of the Virgin Mary, carries this idea of preparation for the Incarnation back to a previous stage of thought, in contemplating the mystery.

Mr. Edmund Bishop, the learned and accomplished Roman liturgiologist, conjectures that the feast of the Conception of the Blessed Virgin seems to have originated in England and specifically amongst the monks of Winchester, and states that it was prevalent and

firmly established before the Conquest, when it suffered some eclipse.

It is certainly remarkable, as Duchesne points out, that there appears to have been at Rome no festival of the Blessed Virgin before the seventh century, when the Roman Church adopted the four Byzantine festivals, namely—(1) the Presentation or Purification, the most ancient of all these festivals, (2) her Annunciation, (3) her Nativity, September 8, and (4) her Falling Asleep, August 15. As to where and how these two latter dates were arrived at, it is impossible to say.

Sept. 19. Theodore (St.), Bishop. (7th cent.) A learned and pious Greek of Tarsus in Cilicia, consecrated A.D. 668 by Pope S. Vitalian, Archbishop of Canterbury. He was a great Christian Bishop who ended the controversy between the British Church and the Roman. The Church under him grew in a wonderful way. His Book of Canons is still treasured. In A.D. 690, at the age of eighty-eight, he died and was buried in what is now S. Augustine's Abbey outside the walls of Canterbury.

Sept. 26. Cyprian, Archbishop of Carthage and Martyr. His conversion from paganism to Christianity, like that of S. Augustine of Hippo, was remarkable: he was a great bishop and a glorious martyr. He won his crown A.D. 258. Early in the ninth Century his body was removed to Arles, and later still to Compiègne, here it rested with that of S. Cornelius, Bishop of Rome—hence the double commemoration on September 14 in the Sarum Kalendar.

Sept. 30. Jerome, Priest, Confessor, and Doctor, chiefly famous for his edition of the Holy Scriptures in Latin, called The Vulgate, which became the recognized version in the Latin Churches. He died on September 30, A.D. 419, and was buried in Bethlehem. From his vast learning and literary work he is accounted one of the four Doctors of the Western Church.

A PRAYER FOR THE BEREAVED

Suggested by the Presiding Bishop of the Protestant Episcopal Church of the United States

Almighty God, Who didst offer Thine only Son to be made perfect through sufferings, and to win our salvation by enduring the cross; sustain with Thy healing power all those whose loved ones have given their lives in the service of our country. Redeem, we pray Thee, the pain of their bereavement, that knowing their loss to be the price of our freedom, they may remember the gratitude of the nation for which they gave so costly a sacrifice. And grant, O Lord, that we may highly resolve that these dead shall not have died in vain, and that out of the agony of the present hour there may arise a new and better world in which Thy will shall rule, to the honor of Thy Son our Saviour Jesus Christ.

—Amen.

The Essential Question About Our Lord

Rev. E. R. James

The High Priest said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus said unto him, Thou hast said. St. Matthew 26: 63.

Over and over again you have heard this popular statement:—"It is the teaching of Jesus that matters. Do not bother about creeds of a bygone age. Follow the teaching of Jesus. Be kind, helpful to the poor, visit the sick. Be the Good Samaritan and you will be fulfilling the Teaching of Jesus and walking in His footsteps". To many this is most appealing. They have met orthodox Christians, strong in their assent to creeds, but hard, selfish, bitter and uncharitable in their actions.

Undoubtedly the "Teaching of Jesus" is very important. But equally so is "The Teaching about Jesus". Who is He? "What manner of man is this that even the winds and the waves obey him"? is very modern.

The young Carpenter of Nazareth is standing before the Sanhedrin, the highest ecclesiastical court of his nation. The Privy Council in modern terms. The high priest places the Prisoner on oath—"I adjure thee by the living God". The Prisoner accepts the oath. He answers the official representative of his nation with the clear statement:—"Thou hast said". The startled high priest, according to ancient custom, rends his outer garment, exclaiming, "He hath spoken blasphemy". The court agrees and sentence of death is passed upon him because he claimed to be the Son of God.

It is one of the results of the careful study of the Gospels that Our Lord in the days of his ministry rarely gave a plain answer to a plain question. Why? He desired men to think.

A group of men from John the Baptist came to him with the vital question which had been troubling the imprisoned fore-runner:—"Art thou he that should come, or do we look for another?" Does he say:—"Y e s"? Hearken! "Go and shew John the things which ye do hear and see." The prophet must do his own thinking and arrive at his answer.

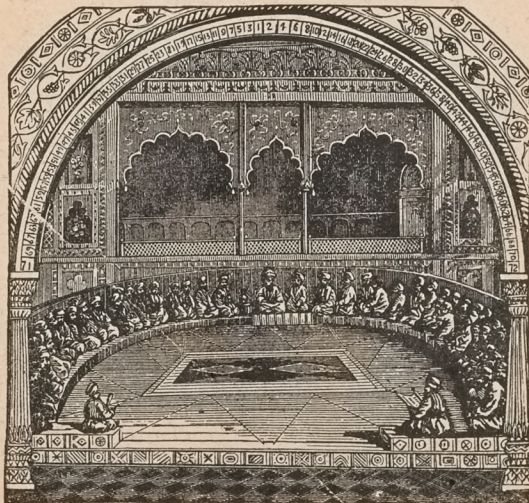
The Teacher gathers a small band of men around him. They are to be "The Commandos" of his Church. The inspired writer comments upon the Lord's purpose:—"That they might be with him". Through fellowship and thought he hopes that they would discover his great secret.

Why did he not plainly tell them? They had their own ideas of what the Christ should be like. He was to be a redeemer of Israel. Every patriotic Jew thrilled at the thought of following such a one and helping to cast off the Roman yoke and to found the earthly kingdom. This is plain all through the Gospels. Even towards the end of his ministry we have the demand of the mother of Zebedee's children, James and John. She pleads that they may sit the one on the right hand and the other on the left in his kingdom. The marvel of it is that they have not grasped the horror of the cross, which is awaiting him at Jerusalem.

At the end of about two years with his disciples the Lord asks them the all important question:—"Whom say ye that I am"? Simon Peter answers:—"Thou art the Christ, the Son of the living God". He has made the great discovery. No wonder the Lord with deep emotion utters the blessing:—"Blessed art thou, Simon Bar-Jona: for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven". Simon does not yet understand the full meaning of this confession. It means that he, a Jew, would give divine honours to Jesus of Nazareth and worship him as God. Simon has touched the fringe of the

truth. He is not yet able to bear the wider knowledge of the Master's Deity, but he is slowly, unconsciously giving him the value of God.

To the blind beggar and the woman of Samaria Jesus gladly and clearly reveals himself to be the Christ of God. To plain simple hearted men and women he is willing to reveal himself. He knows their limitations. His invitation is:—"Come unto me all ye that labour and are heavy



The Sanhedrin in Council.

laden and I will give rest unto your souls”.

Yet this does not release us from thinking and striving to grasp the mystery and wonder of the truth that God became Man in Christ Jesus; who is the perfect image of God. “He that hath seen me hath seen the Father”, is his tremendous claim.

The primitive Church passed through much tribulation. Men and women died fearful deaths because they believed “The Teaching about Jesus”—that Jesus is the Son of God.



“Thou art the Christ”

Dr. Liddon’s peroration is still of value:—
“Eternal Jesus, it is thyself who has bidden us either despise or worship thee; thou wouldst have us despise thee as our fellow man if we will not worship thee, our God. Thou art the King of glory: O Christ: Thou art the everlasting Son: of the Father.”

THOMAS SAID UNTO JESUS: MY LORD
AND MY GOD.

It was a heartening encouragement to those who love the missionary cause to hear the Archbishop of Canterbury state at the annual meeting of the S.P.G. that the Society had received increased funds in 1942.

My Daily Guide. T. W. Eugstrom, Published by Zondervan Publishing House, cloth 75 cts. A Bible verse and a verse of poetry or hymn for each day in the year. Pocket size.

CHILDREN’S DAY AND YOUTH SUNDAY

The recurrence of Children’s Day and Youth Sunday in October of each year—a day set apart by our General Synod for the consideration of the Church’s educational work, in behalf of its children and youth—should serve as a reminder of the importance of the Teaching Office of the Church, and, as a challenge to greater effort in the discharge of its teaching function.

No greater challenge can be presented to us. We have only to stop and think what would happen if we ceased to teach and to train our boys and girls even for a generation. As has been pointed out frequently, there is no future for the Church if it neglects to pass on its heritage of faith and service. If the springs dry up, the stream will soon cease to flow, and a failure to provide adequately for the religious training of the Church’s childhood and youth will mean, in the days to come, no leaders, no workers, no givers, to make possible the fulfilling of the church’s marching orders to carry the good news to the uttermost parts of the earth. To prevent any such catastrophe calls for earnest and systematic effort on the part of the clergy, both personally, and through the enlistment of the Church’s members, in the Church’s educational work. This means that our adult congregations must have presented to them, constantly and systematically, the importance of the Church’s task in this field.

Now Children’s Day and Youth Sunday presents a splendid occasion for doing this. Here is an opportunity to impress upon parents their God-given responsibility for the religious training of their children; to arouse our congregations to give their wholehearted support to the work of our Sunday Church Schools; to unite teachers, officers, pupils, and Church members generally in prayer and intercession in behalf of the educational work of the Church; to enlist the workers in training classes that they may be better equipped for their tasks; to make a general survey of the educational work of our parishes, with a view to finding out if any group is not being adequately provided for; to organize our young people and adults into discussion groups, thus helping them to face the problems which are confronting them in our modern complex civilization; to inform our congregations concerning the work which the Church is doing through its Board of Religious Education.

Let us then, have a wide observance of this day throughout the Church. Do not allow local observances to interfere with your carrying out the expressed wishes of the General Synod in this matter. Let us all unite to make Children’s Day and Youth Sunday a day to be remembered in our parishes, and the beginning of a new era in the discharge of our Teaching Office.

Sunday Morning With Smith

Robin Skey

Smith whose first name was Peter, walked slowly down the path past the lawn and the flower beds at the back of the house, savouring to the full the peace and quiet of the lovely Sunday morning. Anne, his wife and Marcia, his fourteen-year-old daughter, had gone to Church. After a busy week at the office, Smith was heading for the garden seat, looking forward eagerly to re-reading Bill's letter from overseas. Strangely enough, his thoughts were centred mostly on the paragraph in his son's letter that described a visit to two churches. One was Westminster Abbey and the other was a tiny church in a place called Lullingford-cum-Bywash and Bill had enjoyed them both. The boy, a sergeant-pilot in the R.C.A.F., was a keen churchman, which was not the case with Smith. Maybe, he thought, he had had too much religion when he was young, so that now he went to church only on "special occasions." Of course he had gone with Anne and Marcia and Bill on that last, never-to-be-forgotten Sunday that his boy was home, but—

"Morning, Smith; grand morning!" Looking up, Smith saw a thin face, topped by a thinning crop of brown hair and rather tired blue eyes behind gold-rimmed glasses. It was Bixby, who lived on the next street and whose garden abutted on Smith's.

"Wish I had enough gas to get out to Cedarvale for a round of Golf," sighed Bixby. "It's tiresome, sticking around home."

"Why don't you go to church, then?" asked Smith and even as he spoke, he wondered why in the world he had said that. Likely some subconscious influence, or whatever these professor chaps called it.

"H'mpf!" Bixby snorted. "Why don't you go yourself?"

"I was just wondering about that," Smith confessed.

"Too many hypocrites in the Church," grumbled Bixby. "Look at some of the folks who go to St. Botolph's. Not all of 'em, of course," he added hastily. "But most of 'em don't live up to what they profess, and I can't stand that sort of thing."

"What's this? Sunday morning forum?" rumbled a deep, hearty voice. A sideways glance revealed the round, florid face of Polling, Smith's next-door neighbour, above the hedge that divided the two properties. "Carry on, don't mind me," urged Polling.

"We're just discussing what's wrong with the Church," Bixby explained. "Too many hypocrites in it to suit me."

"Oh, I don't know," Polling frowned judicially. "Church-goers aren't such a bad lot—maybe a shade better than the average. The trouble is, they don't get down to their real

job. Can you imagine a drunk, say, or a down-and-out, wandering into one of our churches seeking guidance or consolation? See what I mean?"

"Would they come to fellows like us, who don't worship anywhere?" demanded Smith, moved by some inexplicable impulse to defend the cause so dear to Bill and Marcia and Anne. "Listen, it's easy for us to call others hypocrites. We don't profess anything much, so we haven't much to live up to."

"Well, anyway," Bixby broke in hastily, "there's plenty wrong with religion to-day. Take the average sermon. It's all about sin and how we ought to repent because of the war. Who wants to listen to that sort of thing?"

"The big need is not better sermons," Polling stated dogmatically. "What people really want is for the parsons to show more friendliness toward poor sinners like us three."

"How about us looking the parson up once in a while?" countered Smith. "They're human, like ourselves. Not that I'm any shining light in that respect," he added hastily.

"Here's something else," said Bixby, with the air of one uttering a profound truth. "How can people get any good out of a service, when the Prayer Book is written in a language three or four hundred years old? When Henry the Eighth started the Church of England—"

"Hold on," Polling snorted. "Henry the Eighth did not start the Church of England. I'm not much of an Anglican, but I know the Church was founded 'way back when . . . Oh, pshaw! I used to have it all down pat, but it's slipped my mind. Anyway, it started centuries before the Reformation. But the point is, where would the Church be without the Prayer Book?"

"She would still go on and do her work in the world," Smith declared stoutly, "with or without the Prayer Book. It's wonderful when you think of it, how the Church has endured down through the centuries. Must be some good reason for it."

"Sure," Polling nodded. "The Church is a grand institution, none better. But I argue that there are some people who are naturally religious and some who aren't, so—"

Smith swung round, suddenly aware of the light touch of a hand on his arm.

"Oh, hello, Marcia," he smiled down at his pretty young daughter. "Home so soon?"

"Yes, Daddy. Lunch is ready."

Taking leave of his neighbours, Smith turned toward the house with Marcia's hand tucked in his arm. Even if he wasn't a religious man, he had tried to say a good word for Bill's Church and Marcia's Church, he

thought complacently. Maybe there was a measure of truth behind some of Polling's and Bixby's criticisms. But they had wandered all over the place, they had contradicted themselves and one another, and if there was anything wrong with the Church, they certainly weren't agreed as to what it was.

"Why so quiet, dear?" his wife chided, as they sat at lunch in the cheerful, sunlit room.

"Sorry, Anne," Smith apologised. "I was—er—thinking of something. Did you have a nice Service this morning?"

"It was lovely, Daddy," Marcia broke in. "And the sermon was grand. It was all about shouldering our own responsibility and not merely thinking our Lord is wonderful and doing nothing about it."

"H'm," said Smith, vaguely disturbed. "And what was the text?"

"Simon, son of Jona, lovest thou Me?"

Smith gazed into his daughter's eager blue eyes with a sudden sense of shock. The words sounded like a personal challenge. For his name was Peter!

"Where is this text?" he asked, striving to make his voice sound casual. "I must look it up."

After lunch he went up to his little book-lined den, with Bill's photograph on the mantel above the green-tiled grate. Of course it was only his imagination, but he could have vowed that his son's clear gray eyes met his own with a wistful, questioning look.

Turning hastily away, he took out his old Bible, holding it in his hand unopened. "Simon, son of Jona, lovest thou Me?" The words echoed in his mind. He had been smugly critical of Polling and Bixby. What about himself—Peter Smith? He had spoken glibly this morning in defence of the Church. But had he thought even once of his responsibility to God? He thought of Bill, who had gone forth with his fellows on that terrible, yet glorious crusade, fortified by the conviction that his hopes were fixed on the Eternal. He thought of Marcia, with her simple, childlike trust and Anne, who had given her son at the call of duty with quiet courage, sustained by her faith in God. In their love for each other, they four were very close together. In the things that mattered most to his dear ones, he was almost an alien. It was unthinkable. It was wrong. But—it could be changed.

Smith's heart felt suddenly lighter. He looked up at the photograph on the mantel with an unspoken promise in his eyes. And now it seemed as if his boy was smiling down at him, as if they shared some grand and glorious secret together.

—The End—

Comments Original and Otherwise

(Continued from page 6)

LORD HALIFAX SPEAKS ABOUT PRAYER

In these days when some of our clergy are so terribly afraid of anything like lay evangelism, it is very satisfactory to read such an address as that made before Laval University a few weeks ago by Lord Halifax on the subject of prayer. And what an example he has set before our Canadian statesmen. Here is a man deeply immersed in world affairs. Yet in the midst of it all he can take time off to speak to University students about faith and prayer and the inspiration of the lives of the saints, and no one questions the propriety of his doing so. Here is one paragraph from the address:

"Prayer through which at all times and in all places men may speak to God, with complete assurance of perfect understanding. Prayer by which men may feel their own weakness made strong by the support of God's sovereign power. Prayer by which all human fears, failures, anxieties, sorrows, can be brought to the foot of the Cross and made one with the great redemptive act the Cross commemorates. Prayer by which man's fondest hopes for the future of a tormented world may be joined to God's perfect wisdom. Prayer by which those at home may feel near to those far away, with whom they know they are knit close in the all embracing love of God. Prayer in which day by day we commend the souls of brave men, who have died for their country—into the hands of all knowing and merciful God. Small wonder if men and women everywhere are unsatisfied and ill at ease, since in their hour of greatest need they have lost that which was indeed their birthright—the knowledge of how to pray."

That is the declared faith of a world statesman and Christian scholar, who is entirely familiar with the views expressed by scientists in the 18th and 19th centuries. But unlike those for whom a little knowledge is a dangerous thing, he stands firmly by the Christian faith and he evidently sees no reason why a laymen should hesitate to declare that faith. Lord Halifax is a very effective lay evangelist.

\$874,000 FOR SOFAS

A little while ago there was quite a rumpus in Ottawa about the amount of money spent on rugs. Now comes a return to Parliament showing that \$874,007 had been spent since the war began for chairs, sofas, and chesterfields for Government offices. And some of that money was provided by our boys and girls who bought War Saving Certificates.

One Hundred Years Ago

Church Society of Diocese of Quebec: The Bishop to His Excellency Sir Chas. Metcalfe, 14 Aug., 1843. I have the honour, etc. . . . in pursuance of a resolution passed by Church Society of this Diocese . . . that Your Excellency would permit yourself to be named as its Patron . . . its objects are, 1, the encouragement of Missionaries . . . stipends . . . (pensions, etc.). II. The encouragement of Education. . . . III. assisting those preparing for the Ministry . . . IV. circulating books and tracts . . . V. erection of churches, parsonage-houses, setting apart burying-grounds. (J. Bell Forsyth, Chairman), R. Symes Treas., E. W. Sewell, W. King, W. Wickes, M.A., Sec'y., Henry S. Scott formed the committee to prepare the Constitution.

On 9 Nov., 1843, J. B. de Blaquiere wrote to the Speaker of the Legislative Council, Kingston: The Lord Bishop of Montreal has transmitted the enclosed petition praying for an Act to incorporate the Church Society . . . The Church Temporalities Act was presented for Her Majesty's assent 9th Dec., 1843. (Q.D.A., Ch. Soc.)

Gaspe, C.E.: On 29 Sept., 1843, in the Court Hall, Perce, the Bishop of Montreal presided at the formation of the Gaspe District Association of the Church Society, the Rev. Wm. Arnold of Spring Grove, Gaspe Basin, being nominated Secretary and Messrs. Justice Thompson, Dr. Filton, W. MacDonald, M. Sheppard, J. Perchard, C. Davis, A. Coffin, T. Suddard, J. Le Boutillier, J. Faurel, J. Cass and J. Baker being the committee.

(The Church.)

Sorel (T.S.P.G.): Upon eve of embarking for Gaspé to visit Missions, Quebec, Sept. 11th, 1843. The Rev. Geo. Slack is highly satisfactory in his charge of the new mission of Granby. The Rev. H. D. Sewell has become engaged in duty in London, Eng. . . . Consecrated the parish church at Sorel last May. It was rebuilt with aid from the two great societies and H.M. Ordnance. The parsonage is approaching completion. The Rev. W. Anderson, missionary in charge.

Eccl. Establishment Paid By Govt.: Rt. Rev. G. J. Mountain as bishop, £500; as archdeacon, £250; as rector, £200; allowance for house rent, £45. Also Rev. E. W. Sewell, Quebec, £100. Rev. J. Bethune, Montreal, £150; Rev. S. S. Wood, Three Rivers, £100; Rev. J. Reid Frellishbay, Rev. C. C. Cotton, Dunham and Rev. M. Townshend (Pub. Archives).

Bishop's College, Lennoxville: An institution which I have been endeavouring for the last two years to establish—a college under the direct auspices of the Church . . . with a view of training young men for the ministry . . . considerable donations have been made to it . . . I have obtained a grant of £1,000 from each of the two societies in England. . . . As McGill College must at least be a mixed institution in respect to religious persuasion of those who hold office. You will perceive I can-

not forego seeking legislative aid for the College at Lennoxville.

The Bishop applied to the government for aid for the College, Oct., 1843 (Quebec Diocesan Archives).

Lennoxville College: The secretary of S.P.C.K. to the Bishop of Montreal, Jan. 5, 1843. The sum of £1,000 . . . to be placed at your Lordship's disposal during 1843 and 1844. . . . The matter did not meet with approval of the S.P.C.K. Board and was referred back to the standing committee.

The reason:—permission was to be granted by the Bishop "to allow any students not of the Church of England to attend their own places of worship on Sundays."

Secretary S.P.C.K. to the Bishop: After having conversed with the Rev. H. D. Sewell, of Quebec and having heard the local reasons for the extension of the advantages of the College, within certain limits, to students who are not members of the Church of England; the committee decided to make the grant of £1,000 to the Bishop for the Diocesan College at Lennoxville, 7 July, 1843 (Q.D.A.).

McGill College: 6 Sept., 1843. Opening of the Faculty of Arts. A Procession of Beadle, stewards, students, graduates, professors and staff of the medical school; Vice-Principal and Principal moved from east wing to the Arts Building. Divine Service, two students reading lessons for the day and then, to College Hall where effect was at last given to intentions of Hon. J. McGill. Rev. John Bethune, Acting Principal (to whom, along with Geo. Moffatt, erection of Arts buildings was owed) administered the oath to the four professors who promised to teach nothing contrary to the Church of England. The three students (two were Bethunes, nephews of the Principal and one was Hayes, a Jew), then matriculated. Then the Rev. J. Abbott, Bursar and Registrar, read the charter and the Vice-Principal (Rev. Francis J. Lundy), explained that course of study was to be suited to the wants of the country, i.e., classical and mathematical. Then the Principal (who had awarded himself an honorary Doctorate in Divinity in spring of 1843), delivered a speech demanding aid for McGill, whose annual revenue was only £500. He had opened the university abruptly because it would have greater claim to public support in actual operation than in embryo.

The Rev. John Bethune: The Bishop of Montreal was convinced that the Professor of Divinity should be a college graduate and in 1846 procured Dr. Bethune's dismissal from this post to which he was appointed in 1843. The Bishop did not see how the Principal could direct Christ Church and McGill, doing justice to either. John Bethune tried to connect McGill with the Church of England but failed. The charter only spoke of education "in the principles of true religion". The McGill staff was largely composed of clergymen of the Church of England. Rev. Dr. Lundy had left his Clas-

sical Academy at Quebec to accept his appointment but later fell out with the Principal (in 1845) and the Rev. W. T. Leach, of St. George's, succeeded him (McGill News, Vol. 24, No. 4, pp. 17-21).

Archdeacon Roe: 12 Sept., 1843. Hon. Chas. Grant Baron Longueuil established a McGill scholarship of £20 a year to which Henry Roe was elected Oct., 1843, at the age of 14 (two years later Henry Roe entered Bishop's College).

Lake Manitoba: The Rev. John Smithurst to Bishop of Montreal: Red River Indian Settlement, 20 June, 1843—

Expressing sorrow that illness prevented the Bishop from paying his projected visit to Red River and "looking forward to the time when we shall enjoy the privilege of a visit from your Lordship". I have, with the help of Mr. Cook, the schoolmaster, translated the evening Service into Cree. . . . Two new stations, one at Manitoba Lake, 80 miles from this place. . . . Mr. Cowley has been residing there during the past year, but returns to assist Mr. Cockran with the duties of the three upper Churches but will place a schoolmaster at the Manitoba Station under his superintendence.

Qu'Appelle: Fort Ellice, in the Great Plain north of the Missouri, 300 miles from here, is the other new station. We sent a young Indian schoolmaster, married to a daughter of Mr. Cook last September. He lived in the Plains with the Indians who treated him kindly and offered to send him their children to instruct if he would build a school near the Hudson's Bay Co. Post at Fort Ellice. I expect to send back the schoolmaster to commence a regular school, and purpose D.V. visiting Fort Ellice in September. We expect a clergyman from England to take charge of Cumberland in the autumn (Q.D.A., p. 21).

Episcopal Visit to Red River: The Rev. Henry Venn, secretary C.M. Society, London, 18 September, 1843: to the Bishop of Montreal: The sympathies of our society have been drawn forth towards the Hudson's Bay Territory Mission almost beyond any other field of labour. Enclosing this resolution: That the grateful acknowledgment of the committee of the C.M.S. be presented to the Bishop of Montreal for the kind offer of his services on behalf of the Society's North West American Mission which they thankfully accept. . . . they will cheerfully contribute . . . to pay his travelling expenses by a special canoe."

The Qu'Appelle Plains: Rev. J. Smithurst to Bishop Mountain: "I left Red River Sept. 4, 1842, on horseback, accompanied by servant man and guide each with a horse, and with a light cart to convey bedding, provisions. We slept six nights in the Plains. The distance is 270 miles. On Sunday, Sept. 10, I preached in the Hudson's Bay Co.'s Fort and conversed with the numerous Indians who are not so poor. . . . the place is in the midst of the Buffalo Plains, a central place for Chipeways, Crees, Assiniboines, and near the Sioux and Mandins; returned on September 11. (Q.D.A.).

OUR MISSIONARY AMONG THE AMERICAN JAPANESE

Miss Nora Bowman, who for many years was superintendent of Kindergartens in the Diocese of Mid-Japan, is now working with the American Japanese evacuees at the Minidoka Relocation Center near Twin Falls, Idaho, U.S.A. In the following article Miss Bowman tells us of her work:

"It is just about three months since we came to Twin Falls, Idaho, to take up work with the Federation of Christian Churches, at the Minidoka Relocation Center, which is about twenty-one miles from here, out in the sage brush. At present there are about 8,840 Japanese and Japanese Americans being housed in the project. Many have recently left the Center for Army training or to take positions of various kinds as well as to help with the farming in the mid-western states.

"It is good to be one of a group of Christian workers, whose privilege it is to help these people, who are victims of circumstance and most of whom are loyal American citizens, being deprived of their rights as such, simply because their ancestry is so marked as to show in their faces.

"We find the spring winds and dust storms at the Center rather trying but hope that with the beginning of irrigation, the desert may start to blossom and lose some of its drabness and barrenness. We are teaching the young through Bible Classes and Sunday-school work, the parents through house-to-house visitation and the sick by visiting the patients in the hospital. We co-operate with the pastors in their work for both the "Issei" and the "Nisei", and just now we are making plans for a Daily Vacation Bible School, with probably two weeks of intensive Bible Study and teaching during the summer vacation.

"On Easter Sunday, there were almost 100 baptisms, the result of the Christian work done since evacuation. You would have enjoyed seeing the 1500 people gather in the semi-darkness on Easter morning to attend the sunrise service held on a little knoll and facing a large white cross erected for that purpose. There was singing in Japanese and English and short sermons in both languages as well. A large choir led the singing and sang their anthems beautifully.

"Recently, we had a group of nineteen Japanese American girls, who are working here in town, at our home to spend a social evening and to get acquainted so that they might feel free to make this their home when they have their time off.

"On the evening of the 13th, we attended the High School Commencement here in Twin Falls. Among the 210 graduates, there was one Japanese American girl, who was able to leave the Center last fall to complete her High School course in the High School here. She lived in a private home and worked for her board and room. She took 9th place in scholar-

ship in that large class and we are glad for her. It was also a pleasure to be able to have her mother and sister stay with us as they were permitted to leave the Center to attend the graduation exercises.

"There are many opportunities to serve and we pray that even the little things done in the name of the Master and for His sake, may result in many being won for Him. We covet the prayers of God's people everywhere for these people and for us as we seek to be His ambassadors."

A BOOK TO BUY



Only a few people can afford expensive books; but in these days many publishers are bringing out good and often full-length books in cheap editions which the clergy and others would find invaluable in a churchman's

library. The editors hope to canvass this field and they will present only those books which at least one of them can confidently recommend for purchase. The editors hope to associate with themselves a group of younger churchmen as reviewers. The books recommended will be available at the Book Room, 604 Jarvis Street, Toronto.

Only books are reviewed in this column which are recommended by one of the editors and which cost one dollar or less.

F. W. Dillstone,
C. R. Feilding,
Editors.

"CHRISTIANITY—AND OUR WORLD"

By John C. Bennett

This book is the first in a series called "The Hazen Books on Religion". It is stated that, "The purpose of this series is to present simply, compactly and inexpensively a number of the best available interpretations of the Christian philosophy as a guide to Christian living today." This book serves as an admirable introduction to the series. The author's aim is to look at the Christian Faith against the background of the world's most pressing problems. At times his treatment of the subject seems to be very sketchy but in the preface he explains that this is done deliberately to give us a view of Christianity as a whole. "In order to see things together," he says, "I have sacrificed adequacy of treatment to comprehensiveness." If this is kept in mind the book will be most stimulating, for in each chapter we get a critical analysis of a modern problem with a constructive lead outlined but not fully worked out. It whets your appetite for closer study.

Each of the four chapters deals with a

problem of the day. The first is the modern trend to organize life apart from God, on a completely secular basis. The second deals with the moral confusion which has resulted from the break-down of the authority of the Church. The third gives an admirable survey of the economic system which controls our lives with so little guidance or check from Christian ideals. Finally, the author considers the Fascist threat to our life. The fact that this book was written in 1936 does not detract from its value but makes it rather interesting as a realistic approach to the events into which we have been thrown. The conclusion is an outline of what the Church has to offer as its peculiar contribution to our world.

A useful set of questions for discussion groups is to be found at the end of the book. The book would be most useful for discussions as it is sub-divided into sections which makes it easy to extract the material. It is a good critical introduction to the problems of our day. Price: 60 cents.

GEORGE B. SNELL.

BOOKS ON THE CANADIAN CHURCH

The Year Book of the Church of England in Canada, 194375
The Man and The Hour, a Memoir of Canon Gould, by The Right Rev. C. A. Seager, Bishop of Huron	\$1.00
The Old Church in the New Dominion. The story of the Anglican Church in Canada, by C. W. Vernon. Paper 75c. Cloth	1.35
Leaders of the Canadian Church, edited by Wm. Bertal Heney. Vol. I—Inglis, Mountain, Strachan, Medley, Horden, Bond, Sullivan, Baldwin, du Moulin, Carmichael	1.50
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Canadian Journey, by H. P. Thompson35
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British Churches Damaged

Axis airmen have bombed thousands of churches, monasteries and other ecclesiastical buildings in Great Britain, France, Poland, Norway, Greece and other United Nations.

Herbert Morrison, British Home Secretary, has estimated that 13,895 churches, monasteries and other religious buildings in Great Britain have been damaged or destroyed by Axis bombs. The lists include 4,100 churches, 22 of them designed by Christopher Wren.

The cathedrals of Canterbury, Coventry and Liverpool were among the British churches reported damaged by Nazi bombs. Many ancient synagogues in coastal cities, such as Plymouth and Portsmouth, have been destroyed.

In Scotland alone, 121 churches have been hit by Nazi bombs and seven of them destroyed.

London churches destroyed or damaged by air raids, according to the British information services, included:

Westminster Abbey, St. Paul's Cathedral, St. Martin-in-the-Fields, St. Clement Danes, St. Giles, St. Swithin's, St. Augustine, St. Dunstan-in-the-East, St. James' Austin Friars, St. Margaret's, Christ Church (Westminster Bridge Road), St. John's (Smith Square), St. John's (Kensington), Our Lady of Victory, Westminster Cathedral, St. Mark's, St. Mary's, The Temple Church, St. Alban's, St. John's (Horsleydown), St. Mary Church, St. Mildred's, St. Nicholas, St. Olave's, St. Anne's, St. Althege's, St. George's-in-the-East, St. John The Divine, Holy Trinity, All Souls and the Chapel of the Ascension.

Available information indicates that France's more famous cathedrals escaped bomb damage, but churches in several French towns were bombed during the Nazi campaign in France.

Netherlands sources report that five large churches in Rotterdam were destroyed by air attacks and that churches in Vlissingen, Rhenen and Delzigl also were bombed.

In their invasion of Norway, Norwegians report, the Nazis bombed all the churches in Kristiansand, Molde, Bodoe, Steinkjaer, and Namsus, as well as a very old church in Gudbrandsdalen, a town north of Oslo.

—From "The Montreal Churchman."

Rural Deanery of Edmonton

HOLY TRINITY

THE REV. W. M. NAINBY

We would like to take this opportunity of expressing our thanks to the Rev. A. Murphy, who so kindly conducted the services whilst the Rector was away. Our thanks, also, to Mr. M. Young and Dr. Baronsfeather who assisted Mr. Murphy.

We are glad that so many have been able to take a holiday this summer, though it is always a pleasure to see them back again in Church. Congregations have been fairly good all summer with the exception of two very wet Sundays.

The Church grounds have come in for much praise. The walks have had flower borders in red, white and blue, and the flowers seem to have been in full bloom for two whole months. The trees, which had a very severe trimming in the spring, have all leafed out nicely, and look very much better as the result of the pruning.

Choir

The Choir has been sadly depleted during the summer, partly because of holidays, and partly on account of sickness. We hope to see everyone back in place in September, and the opening choir practice will be on Thursday, September 9th.

We are sorry to report that Mrs. H. E. Jones, one of our valued members, has moved away from the Parish, but we hope she will be able to visit us on special occasions, at least.

Girls' Club

We plan to hold our opening meeting on Monday, September 13th, at 8 p.m., in the Vestry. Any girls who are interested and would like to join the Club will be made most welcome at this meeting.

Woman's Auxiliary

We are all delighted to know that our President, Mrs. Manahan, is home again, and, we trust, well on the way to complete recovery. We are sorry to lose Mrs. Sheldon, who has removed to the west coast. Our opening meeting will be on September 14th.

W.A. Active Service Group

Meetings have re-commenced again. The Active Service Group will hold a tea at the home of Mrs. L. W. May, 10319 Saskatchewan Drive, on Wednesday, September 15th. The proceeds will be used for Christmas parcels for the men and women of the parish on active service.

Mothers' Union

The Mothers' Union will meet at the home of Mrs. Cardy on Thursday, 2nd September.

The Parish Guild and Young Women's Fellowship will meet as announced.

Sunday Schools

We are still feeling very happy over the news, received early in July, that three of our scholars had won Dominion awards this year at the G.B.R.E. examinations. We are very proud of Betty Janke, Lois Brown and Barbara MacMillen, and feel it must be a unique record for one school to win three Dominion prizes.

The teachers have already had one meeting, and another has been called to discuss arrangements for the fall term. We shall miss Mr. Russell Cable, who expects to be in the R.C.A.F. shortly.

Special Services

September 5th has been proclaimed a Day of National Prayer, being the Sunday nearest the anniversary of the outbreak of war.

On September 12th we hope to hold the annual Flower Services, providing the frost has not spoilt the flowers by that date. Gifts of flowers will be welcomed, and should be at the Church on the Saturday afternoon.

Births

Our congratulations to Lt. J. W. and Mrs. Reynolds (nee Dorothy Anderson), on the birth of a son on Sunday, August 22nd. Lt. J. W. Reynolds has recently arrived in England.

ST JOHN THE BAPTIST, RIFE

Holy Communion was celebrated in St. John the Baptist, Sunday, July 18th. Bishop Barfoot officiated and, following the service, he met members of the congregation who had stayed for a basket lunch and meeting. We were very pleased to receive a visit from the Bishop and hope we may be so honored again.

Holy Baptism

Sidney Kenneth, infant son of Mr. and Mrs. Dan Smith.

The W.A. met at the home of Mrs. Alex Ross on July 17th. Mrs. Destrube was hostess-in-charge of the lunch. The members regret the departure of Mrs. J. K. Johnstone, a former president, to the Coast; and extend the deepest sympathy to the family in the death of their eldest son, Huntly, who was in service overseas with the R.C.A.F.

Rural Deanery of Pembina

ST JOHN'S, CADOMIN

St. John's Sunday School held a picnic at "the swings" on Monday, July 5th. There were 14 scholars, Mrs. Coppinger and Mrs. Johnson present. Mr. Jones was able to be with us for the afternoon and quite a nice time was enjoyed. The special treat, as far as the children were concerned, was the freezer of home-made ice cream. It is regrettable that not once during the term did we have 14 children present for Sunday School.

We had a visit from the Bishop on the first Sunday in August. The congregation at both services were very small, owing to the fact that quite a number of church members were away on holidays.

Mr. and Mrs. Fraser Brown and family have left Cadomin. Barrie will be missed by the Sunday School as he was very regular in his attendance. Mrs. W. E. Coast has also left Cadomin, having gone to join her husband in Sidney, Nova Scotia.

The Willing Workers will hold their first meeting of the fall the second Friday in September at the home of Catherine Moldowan. Will members please keep this date in mind.

Some of us have had the opportunity of reading the interesting letter which Mr. West wrote to the people of St. John's, from Kingston, Jamaica. The news contained therein was very interesting, and we were all glad to hear that Mr. West was getting along so well.

We regret to report that Mr. Rice is again laid up with a bad foot. We wish him a speedy recovery.

Rural Deanery of Mainwright

HOLY TRINITY, TOFIELD THE REV. A. A. COURT

The Rev. A. A. Court was the celebrant at Holy Communion on August 1st and also conducted Evensong on August 15th. During the latter part of July Mr. Court visited a good many town and country parishioners.

The Annual Little Helpers' Rally was held on July 29th with a record attendance of thirty-two. This included 14 Helpers, 6 mothers, 1 grandmother, 2 fathers and a few children and adult visitors. At the beginning of the service there were two baptisms. Afterwards the usual Rally Service of hymns, prayers, Bible Readings, Mite Box presentation, secretarial report, etc. followed. The Rev. A. A. Court addressed those present in a suitable manner and at the close reminded them of the coming church services. Luckily there were not any transportation difficulties that day and the gathering went to the J. W. Robinson home for their usual good time. A sudden storm prevented a picnic lunch outdoors. Nevertheless we managed to change plans and accommodate those present indoors and the children seemed quite happy about it all. When the storm was at its height one small visitor exclaimed, "We were lucky to have a house to come into, weren't we?" Sandwiches, cookies, cake and lemonade were enjoyed by all and we were fortunate in being able to obtain ice

cream. As soon as the sun re-appeared the children were able to resume their fun outdoors. So ended another happy day.

Baptisms

"Suffer the little children to come unto Me."
July 29th—Marilyn Lyveda Moos; Allan Eugene Gill.

Rural Deanery of Metaskiwin

CAMROSE

W A

1st Corinthians, 13th Chapter

Somewhere in a modern story these words were found: "Love suffereth long, and is kind . . ." very uncompromising, isn't it? It is Love in all its phases. Not any weak thing called by that name, but strong, true; it has to stand the test, to measure up to the standard of the Highest, for St. Paul says: "Love . . . beareth all things, believeth all things, hopeth all things, endureth all things." We need strong thoughts, strong sympathies. We need that Love in our hearts which goes beyond our own small circle of ideas with their little triumphs, to the great world outside, where there are

countless aching hearts and grinding fears. That deep God-like quality which enables all mankind to call us friend and to know no danger to their faith. These three abide—Faith, Hope, Love, and the greatest of these is Love.

Little Helpers

“Jesus, the children are calling,
O draw near . . .”

On Thursday, 26th August, we held the Little Helpers' Rally on the Rectory Lawn, preceded by a short service in church. It was very beautiful, the cool dimness, the flowers, the children and the Message.

The little ones took their Boxes and placed them on the plate, consecrated to help the great work of the Church everywhere. The afternoon outside was shining and lovely, and we enjoyed each other.

Eight Little Helpers came, tiny babies and toddlers, with parents and friends. We have sixteen on the Roll, but whooping Cough and the busy life of the farm kept some away. We were sorry, and missed them.

Tea was served on the lawn—and just here, may we thank those who gave and those who helped so delightfully. Children are naive and they enjoyed those cookies in sweet abandonment.

During the holiday weeks, members of the congregation have enjoyed the Social Hour and refreshments served in the Hall after the Service. This is an appreciation to those who have helped in any way.

Baptism

June 29th—Adair William Edward Ramsell.

Marriage

August 10th—Thomas Homer Churchill and Mary Ann Long.

The Rural Deanery of Vermilion

THE CLANDONALD-KITSCOTY MISSION

THE REV. F. A. PEAKE

Looking back over these notes for the last year or so it seems that the wetness of the weather and the muddiness of the roads has provided a constant theme. This month has been no exception. Some services had to be abandoned but the rest have been well attended.

Holy Communion was celebrated in St. Mary's, Clandonald on St. Bartholomew's Day with special intention for the Bishop and Diocese of Calgary. There will also be a Celebration on September 3rd which has been designated by H.M. The King as a Day of National Prayer and Intercession. In the evening of the same day the Vicar will preach at a Community Service to be held in Kitscoty United Church.

On Saturday, August 21st, we laid to rest Mr. James Hagen who passed away a little before his 95th birthday. Mr. Hagen spent all but three years of his life in Canada and had lived here, a highly respected member of the community, for many years.

The Church Vacation School is scheduled to take place in Clandonald from September 6th to 10th, inclusive. Plans are under way and we have high hopes of a record enrolment.

The Rev. F. A. Peake, Vicar of Clandonald since 1941 has been appointed by the Lord Bishop to be Vicar of Onoway with Wabamun. He expects to leave Clandonald towards the end of September.

The Vicar desires to acknowledge with sincere thanks the anonymous gift of \$5 from “Well-wishers.”

THE WOMEN'S PAGE

by Edith Peace

CANNING

These are very busy days for most of us as we try to put away our winter store of fruits, jams, jellies and vegetables. I only got my crate of peaches this morning, but they will have to ripen for a day or two before I put them down. In between times I try to preserve the odd quart or pint of peas and beans. I certainly admire tremendously those brave souls who, every fall, preserve as may as three and four hundred sealers of fruits and vegetables. There was a time, a few years ago, when friends in the city questioned whether anything was saved by all this canning, but the question is never asked nowadays when the prices of these foodstuffs have gone so high. The ceiling on the price of peaches came into effect just in time, or otherwise we should be paying a good deal more per case. I prefer the oven canning to the hot water bath process. Last year I did my peaches with the skins on, and found that they retained more of their color when done that way. Every year the Gas Co. publishes a leaflet with the most helpful suggestions for canning, and these are all tried and proven methods. These leaflets may be had on request at the Gas Co.

We grew some broad beans in the garden this year, and I have been wondering whether any readers have ever tried canning them, and, if so, with what success. One never sees broad beans in cans on sale in the stores, or, at least, I never have seen them as far as I can recall.

This has certainly been a great season for garden produce, and peas in particular have been most plentiful. Peas are not the easiest of vegetables to preserve. Processing them for three hours seems to be the surest method, but some people have good success merely by boiling the peas until they are tender, and then adding a mixture of salt and boracic acid. The proportions are nine parts of boracic to one part of salt, and this is sifted well, and one spoonful added to each sealer of peas.

Every year at this time I am reminded of the story of the Englishman who was amazed at the huge crop of fruit grown on the Niagara Peninsula. He asked someone what they did with all this fruit, and got the reply, "We eat what we can, and what we can't eat, we can." This rather intrigued him, and when he was retelling the story at home to his friends, he got the answer a little twisted up and said, "They eat what they can, and what they can't eat they put in bally little jars, don't you know!"

RATIONING AGAIN

When rationing was first introduced, and we found our purchases of sugar, tea and coffee restricted we felt as though the powers-that-be were treating us a little severely. We little thought that the time would come when we would welcome

the rationing of foods. I think it is true to say that almost everyone welcomes the fact that jam honey, etc. have been added to the restricted list. The fact is that under the open market system most of us did not so much as see that a can of jam looked like. There just did not seem to be any, any more. Now we are feeling happy in that we shall all be treated alike, and everyone will get her fair share without camping on Safeways doorstep early Saturday morning.

LISTENING-IN

God has a radio to everywhere,
We call it the word of God and prayer,
And everyone may truly win
God's choicest gifts by listening-in.

First you must shut out every sound
From the heedless world that shrieks around,
For Vanity Fair makes a deafening din
On purpose to hinder your listening-in.

The devil will use his utmost power
To keep you from having this quiet hour,
He knows you can oft be kept from sin
If you form this habit of listening-in.

Moreover in reading God's written Word
The still small voice is clearly heard,
And wondrous peace and power within
Always result from listening-in.

God longs to give His best to you,
To keep you loyal and strong and true;
If you haven't begun, today begin
To prove the joy of listening-in.

SEPTEMBER

It is sad to think that summer is almost over. It has been a short summer this year, and already the evenings are distinctly chilly. The virginia creeper is turning red and purple, and looking as pretty as can be, but we know it cannot stay that way for long. Our meetings will be starting up again next week, and we shall soon be back in our regular routine. It will be nice to start up again.

The first Tea will probably be the Life Members' Tea at St. Catherine's, and we shall be able to have a good visit with each other there.

The increase in our tea and coffee ration should make our branch teas a little easier. It is surprising how well we managed last winter, in spite of rationing. I believe things should be easier this coming winter, if everyone does her part well.

EDITH PEACE.

Clergy List

Bishop:

THE RT. REV. WALTER FOSTER BARFOOT, M.A., D.D.
See House 10416 131st Street, Edmonton

Name	Address
The Ven. S. F. Tackaberry, M.A., D.D., Secretary-Treasurer.....	11717 93rd St.

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Rev. W. W. Buxton

Holy Trinity

The Rev. W. M. Nainby.....8319 101st St.
W. Edmonds.....11146 91st Ave.

Christ Church

Rev. E. S. Ottley.....12110 102nd Ave.

St. Faith's

Rev. L. M. Watts.....11446 93rd St.

St. Stephen's

Canon J. C. Matthews.....9537 109th Ave.

St. Peter's and Good Shepherd

Rev. R. S. Faulks.....12209 111th Ave.

St. Mary's and St. Mark's

Rev. A. Elliott.....11230 66th St.

St. Luke's and St. John's

Canon W. H. Hatfield, Rural Dean..9014 85th Ave.

St. Paul's

St. Paul's.....Mr. Lewis Garnsworthy

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Mr. O. R. Hunt Frog Lake
Rev. F. A. Peake.....Clandonald, Kitscoty.
Rev. S. J. Bell.....{ Manville
 Vegreville.

RURAL DEANERY OF WETASKIWIN

Name	Address
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Rev. W. Elkin	{ Wetaskiwin.
	{ Leduc.
Rev. Vincent Cole.....	{ Hardisty.
	{ Sedgewick

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Rev. F. Baker.....Mayerthorpe

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Rev. L. A. Bralant.....Wainwright.

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